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# SLANDER REFUTED.

BY

JOHN E. PAGE,

ELDER OF THE CHURCH OF LATTER-DAY SAINTS.

I understand by report, that there is at this time, a publication before the public, purporting to be published by order of the "United States Senate," giving an account of several affidavits, taken before some proper authority, stating the outrages said to be committed, and practised by the Mormons, (as they are termed) in the state of Missouri, thereby justifying the unparalleled persecution, practised upon the "Latter-Day Saints, in that noted State. All the writer knows concerning such a publication, is: I have seen some extracts published in New York—in an Almanac entitled, "Anti-Mormon Almanac for the year A. D. 1842," purporting to be taken from the publication above spoken of. Therefore, if there be such an account abroad, published by order of the United States Senate: as above referred to, I feel it a duty incumbent upon me, to give my testimony in behalf of a suffering, and as a body, an innocent people. I was a personal sufferer in the Missouri tragedy, and performed the painful task of assisting to consign to the silent grave, men, women and children who were martyrs to the holy religion of Christ which they had espoused, by a cold blooded murder and lingering suffering, occasioned by being deprived of the necessary means of subsistence in a land of plenty, by an ungodly set of Mobers, and murderers in the State of Missouri, while the authorities, both civil and military, winked at the same.\* The following is a specimen of the circumstances under which those affidavits were taken, and said to be published by order of the United States Senate, leaving the public to judge of the characters of the Court, and the witnesses who have testified, let it be remembered by the candid reader that the United States Senate knows nothing concerning the matter, only, by the transmission of the proceedings of a mock Court spoken of in the following account.

\* See Gov. Boggs celebrated exterminating order.

An extract taken from a pamphlet entitled, "An appeal to the American People, being an account of the persecutions of the church of Latter-Day Saints, and of the barbarities inflicted on them by the inhabitants of the State of Missouri. By authority of said church, second edition, revised, A. D. 1840.

"General Clark spent several days in searching the statutes of Missouri to find some authority to hold a court martial. (The troops said that he had promised when they left, that there where two or three that they should have the privilege of shooting before they returned.) But he could find none, and after fruitless search of a number of days he came again to see us, and informed us that he would turn us over to the civil authorities for trial. Accordingly, the trial commenced, Austin A. King on the bench, and Thomas C. Birch, attorney. This was surely a new kind of court—it was not an inquisition, nor yet a criminal court, but a compound between. A looker on would be convinced that both the judge and attorney were not satisfied that some or all the prisoners had been guilty of some criminal act or acts, but, on the contrary, that there object was to try by all means in their power to get some person to swear some criminal thing against us, though they knew we were innocent.

"The first act of the court was to send out a body of armed men to obtain witnesses without any civil process whatever; and after witnesses were brought before the court, they were sworn at bayonet point. Dr. Sampson Avard was the first brought before the court. He had previously told Mr. Oliver Olney, that if he (Olney) wished to save himself, he must swear hard against the heads of the church, as they were the ones the court wanted to criminate; and if he could swear hard against them they would not (that is, neither court nor mob,) disturb him. I intend to do it, said he; in order to escape, for if I do not they will take my life. To aid him in this work, there was standing a body of armed men; a part of this armed body stood in the presence of the court to see that the witnesses swore right, and another part was scouring the county to drive out of it every witness that they could hear of whose testimony would be favourable to the defendants. This course was kept up during the whole time of the court. If a witness did not swear to please the court, he or she would be threatened to be cast into prison. They never pleased the court when their testimony was favourable to the defendants. One instance is all the proof that need be adduced on this head. A man by the name of Allen was called on, he began to tell the story about Bogart's burning houses in the south part of Caldwell, he was kicked out of the house, and three men took after him with loaded guns, and he hardly escaped with his life. Every witness that the defendants had (that these creatures knew of, and they made diligent search to find all they could) were either arrested under pretention of some charge, or else driven off. When a witness did not swear to please the at-

torney (Birch) he would order them to be taken into custody, and they were immediately cast into prison, and the next morning they would be brought forward and tried again. Such was the course the court and their armed body pursued during their sittings till they got through; by such means they got men to swear for them, and to swear to most unhallowed falsehoods. It was indeed suborning witnesses to swear to promise a man's life if he would swear, and death or imprisonment if he did not swear, and not only to swear, but swear to please them.

"This matter of driving away witnesses, or casting them into prison, or chasing them out of the county, was carried to such a length that our lawyers, Gen. Doniphan and Amos Rees, told us not to bring our witnesses there at all, for if we did there would not be one of them left for the final trial, for no sooner would Bogart and his men know who they were, than they would put them out of the county. As to make any impression on King, if a cohort of angels were to come down and declare we were clear, Doniphan said it would all be the same, for he (King) had determined from the beginning to cast us into prison; we never got the privilege of introducing our witnesses at all; if we had we could have disproved all they swore.

"We here must rather go back a little, for after Clark arrived at Far West, he arrested a great many persons, an account of which will be found in the memorial of the citizens of Far West to the Legislature of Missouri. Their trials also went on at the same time. One thing in relation to Clark's proceeding we forget to mention—we will insert it here. After he had arrived, some persons made application for a privilege to go and plunder houses for goods, this was readily granted; and, under this authority, houses were plundered, locks broken, and property taken at pleasure—and all this without any civil process whatever.

"We will here give a specimen or two of their swearing. We will first introduce William W. Phelps. This said Phelps was angry at one of the prisoners, George W. Robinson, in consequence of a lawsuit existing between them. Phelps, we suppose, thought he had a fair opportunity now to take vengeance in swearing against him; so he swore that in Daviess county he saw George W. Robinson have a clock in his arms. There had been a clock found in some hazel bushes somewhere in the neighborhood of Far West—this clock, a man in Daviess county, swore to be his—it was presented to Phelps and Phelps swore positively that that was the clock he saw George W. Robinson have in Daviess county. Now, the truth is, that the clock which said Robinson had belonged to another man, who had it at that time, and has it at this, if he has not sold it; and it is now in Illinois. This, Mr. Robinson, could have proven, if he could have introduced his witnesses. For this he was bound over to appear at the county court, in the sum of one thousand dollars. Another by

the name of Job, whose mother had gone to the house of Mr. Wight and swore a featherbed, which was in his house was her's. After she got away, she said she never had a bed since she lived in Daviess county, but she wanted one of "old Wight's" beds. Her son came to the court to swear against Mr. Wight for stealing, and accordingly swore that his mother's bed was found in his house. The question was asked how he knew it was his mother's bed? He said he had slept upon it, and he felt the stripes with his feet. His mother's bed had a striped tick, and the stripes went two ways; and he felt them with his feet while lying in the bed. He was then asked if there was not a sheet on the bed under him? He said there was, but still he felt the stripes in the tick through the sheet so distinctly that he knew that they went two ways, and that it was his mother's bed, and that was the way they found out his mother's bed was there. Mr. Wight proved in the mean time, that that same bed had been in his house for many years. We give these as specimens of men's swearing. We might multiply them to a great number, but it would swell this narrative beyond the limits allowed it—let so much suffice.

"The court at last closed on the 29th of November, after a session of two weeks and three days, and during most of the time we were closely confined in chains. At the close of the court, and some few days before it closed, there were a considerable number of those who had been arrested by General Clark, released. Out of that number was Amasa Lyman, Esq., who was one of the seven who had been carried to Jackson county, and from thence to Ray. They were either all released or admitted to bail, except Lyman Wight, Caleb Baldwin, Hiram Smith, Alexander McRae, Joseph Smith, jr., and Sidney Rigdon, who were sent to Liberty, Clay county, to jail, to stand their trial for treason and murder. The treason for having whipped the mob out of Daviess county, and taking their cannon from them; and the murder, for the man killed in the Bogart battle. Also, Parley P. Pratt, Morris Phelps, Luman Gibbs, Darwin Chase, and Norman Shearer, who were put into Richmond jail, to stand their trial for the same crimes. At this time the legislature had commenced its session, and a memorial was presented to the Senate and House of Representatives to obtain a committee to investigate the whole affair pertaining to the Governor's order, the operations of the mob, and the conduct and operations of the militia while at Far West.

"After much legislation, disputation, and controversey, and angry speechifying, as the papers of Missouri, published at the time, abundantly testify, the petition and memorial were laid on the table until the July following; thus utterly refusing to grant the memorialists their request, thereby refusing to investigate the subject; and thus it stands to this day, uninvestigated by any legal authority."

*The following is an extract from the Book of Doctrine and Covenants, of the Latter-Day Saints.*

## “ SECTION CII.

### “ OF GOVERNMENTS AND LAWS IN GENERAL.

*“ That our belief, with regard to earthly governments and laws in general, may not be misinterpreted nor misunderstood, we have thought proper to present, at the close of this volume, our opinion concerning the same.*

“ 1. We believe that Governments were instituted of God for the benefit of man, and that he holds men accountable for their acts in relation to them, either in making laws or administering them, for the good and safety of society.

“ 2. We believe that no Government can exist in peace, except such laws are framed and held inviolate as will secure to each individual the free exercise of conscience, the right and control of property and the protection of life.

“ 3. We believe that all Governments necessarily require civil officers and magistrates to enforce the laws of the same, and that such as will administer the law in equity and justice should be sought for and upheld by the voice of the people, (if a Republic,) or the will of the Sovereign.

“ 4. We believe that religion is instituted of God, and that men are amenable to him and to him only for the exercise of it, unless their religious opinion prompts them to infringe upon the rights and liberties of others ; but we do not believe that human law has a right to interfere in prescribing rules of worship to bind the consciences of men, nor dictate forms for public or private devotion ; that the civil magistrate should restrain crime, but never control conscience ; should punish guilt, but never suppress the freedom of the soul.

“ 5. We believe that all men are bound to sustain and uphold the respective Governments in which they reside, while protected in their inherent and inalienable rights by the laws of such Governments, and that sedition and rebellion are unbecoming every citizen thus protected, and should be punished accordingly ; and that all Governments have a right to enact such laws as in their own judgments are best calculated to secure public interest, at the same time, however, holding sacred the freedom of conscience.

“ 6. We believe that every man should be honoured in his station : rulers and magistrates as such—being placed for the protection of the innocent and the punishment of the guilty ; and that to the laws all men owe respect and deference, as without them peace and harmony would be supplanted by anarchy and terror : human laws being instituted for the express purpose of regulating our interests as individuals and nations, between man and man, and divine laws, given of heaven, prescribing rules on spiritual concerns, for faith and worship, both to be answered by man to his maker.

“7. We believe that Rulers, States and Governments have a right, and are bound to enact laws for the protection of all citizens in the free exercise of their religious belief; but we do not believe that they have a right, in justice, to deprive citizens of this privilege, or proscribe them in their opinions so long as a regard and reverence is shown to the laws, and such religious opinions do not justify sedition nor conspiracy.

“8. We believe that the commission of crime should be punished according to the nature of the offence: that murder, treason, robbery, theft and the breach of the general peace, in all respects, should be punished according to their criminality and their tendency to evil among men, by the laws of that Government in which the offence is committed: and for the public peace and tranquillity, all men should step forward and use their ability in bringing offenders, against good laws, to punishment.

“9. We do not believe it just to mingle religious influence with civil Government, whereby one religious society is fostered and another proscribed in its spiritual privileges, and the individual rights of its members, as citizens denied.

“10. We believe that all religious societies have a right to deal with their members for disorderly conduct according to the rules and regulations of such societies, provided that such dealings be for fellowship and good standing; but we do not believe that any religious society has authority to try men on the right of property or life, to take from them this world's goods, or put them in jeopardy either life or limb, neither to inflict any physical punishment upon them,—they can only excommunicate them from their society and withdraw from their fellowship.

“11. We believe that men should appeal to the civil law for redress of all wrongs and grievances, where personal abuse is inflicted, or the right of property or character infringed, where such laws exist as will protect the same; but we believe that all men are justified in defending themselves, their friends and property, and the Government, from the unlawful assaults and encroachments of all persons, in times of exigencies, where immediate appeal cannot be made to the laws, and relief afforded.

“12. We believe it just to preach the gospel to the nations of the earth, and warn the righteous to save themselves from the corruption of the world; but we do not believe it right to interfere with bond-servants, neither preach the gospel to, nor baptize them, contrary to the will and wish of their masters, nor to meddle with, or influence them in the least to cause them to be dissatisfied with their situations in this life, thereby jeopardizing the lives of men: such interference we believe to be unlawful and unjust, and dangerous to the peace of every Government allowing human beings to be held in servitude.”

(11)

# A PORTRAIT OF THE MISSOURI MOBS.

## A P O E M .

BY JOEL H. JOHNSON.

"They shoot in secret at the perfect ; suddenly do they shoot at him, and fear not."

"But God shall shoot at them with an arrow ; suddenly shall they be wounded."

—*Psalms*, 64 : 4 and 7.

"Then shall he speak to them in his wrath, and vex them in his sore displeasure."

—*Psalms*, 2 : 5.

O ! if I felt that sacred air,  
That makes the Poets sing anew,  
I'd make Columbia's sons to stare,  
While I would portray to their view—

What has transpired within our land  
Of boasted light, and equal laws ;  
I'd show that by oppression's hand,  
The saints have bled without a cause.

For in our land, so high prais'd up  
For equal rights and gospel light ;  
The saints must drink the bitter cup,  
Of Persecution, Death, and Flight.

For they were settling in Far West,  
Upon Missouri's fertile land ;  
Not thinking any dare molest,  
Where e'er Columbia's colors stand.

They bought their lands of Government,  
And paid for them as laws direct—  
To 'bey her laws they were content,  
Expecting she would them protect.

They built them houses, fenced their land,  
Were building mills, and chapels too ;  
And growing rich by 'ndustrious hand,  
The source from which such blessings flow.

While thus their neighbors did them view,  
(With evil thoughts from hellish powers,)  
They thus cried out, "this will not do,  
These lands and blessings shall be ours !

Come, let us drive them from their home,  
 Or soon such numbers they'll obtain,  
 The Abolitionists will come  
 And take away our place and name.

And now to make ourselves appear  
 Like men of fame, and great renown ;  
 Our consciences we'll quickly sear,  
 A lying spirit swallow down.

Then go abroad, and loud proclaim,  
 The Mormons wont our laws obey ;  
 They cheat and steal, lie and defame,  
 And get their riches in this way.

Their leader Jo, is Belzebub,  
 He by enchant, leads his clan ;  
 They'll at his wink, together club,  
 And slay us, and possess our land.

And now to rid ourselves of them,  
 Our country's laws we will disdain ;  
 We'll plunder, burn, rob, kill, condemn—  
 And charge the Mormons with the same."

This hellish course they did pursue,  
 To raise the ire of all the State,  
 And cause the Gov'nor to issue  
 His orders to exterminate.\*

Thus all the Staté became a mob,  
 With Boggs, their Gov'nor, at their head ;  
 Which gave them power to kill and rob,  
 'Till many of the saints were dead.

They shot them down on every side,  
 And strip'd them ere they ceas'd to groan ;  
 And children, who for mercy cried,  
 Had all their brains to atoms blown.†

And women too, were fired upon,  
 And sore abused in other ways ;  
 Such hellish deeds were scarcely known,  
 'Mong fiery Huns in ancient days.

\* The Governor ordered General Clark to exterminate the whole Society, which is no less than to put them all to death.

† In the slaughter at Haun's Mill, two lads were killed, one of them in the act of hiding was seen by one of the mob, who put the muzzle of his gun to his head and blew it all to atoms, while the boy plead for his life.



Their prophets and their priests were bound  
 In chains, and into prison thrown ;  
 Their families were weeping round,  
 While they were from their bosoms torn.

Then all were forc'd to leave the State,  
 Rob'd of their clothing, goods and food ;  
 Their suff'rings were extremely great,  
 By cold and hunger on the road.

No orphan's cry, nor widow's moan,  
 Can pity or compassion find ;  
 In winter cold, they must be gone,  
 With firesides to the mob resign'd.

Old vet'rans too, of seventy-six,  
 Who once have fought for Liberty,  
 And bled, our righteous laws to affix,  
 Are driven now by tyranny.

Twelve thousand souls, both young and old  
 Were from their homes and houses cast,  
 To starve and perish in the cold,  
 Without a shelter from the blast.

Description fails to paint the scene,  
 Of horror, misery and distress ;  
 Yes, native language is too mean,  
 'To paint it with its proper dress.

But they found friends in Illinoi',  
 Men who regard their country's laws ;  
 Who quickly did such means employ,  
 That they could o'er the river cross.\*

Now should the reader once inquire,  
 Why saints must suffer such distress ?  
 The reason is, because they dare  
 To live by truth and righteousness.

O ! has that freedom disappear'd,  
 For which our Fathers fought and bled ;  
 Has despotism so soon rear'd,  
 With anarchy, its deformed head ?

O Liberty ! where hast thou gone ?  
 O Patriotism ! whither fled ?  
 And thou, O Justice ! art not known,  
 O whither, whither hast thou hid ?

\* The Mississippi, which divides Missouri from Illinois.

## P O E M .

### TUNE — HARD TIMES.

'T is hard times when fire wraps cities in flames,  
And saints for religion are held up to shame ;  
When famine and war, and pestilence sweep,  
And women bereaved of their children do weep,  
Crying, Oh dear !

'T was hard times afore, in the days of the flood,  
When little was done but the shedding of blood ;  
When righteous old Noah went into his boat,  
And left all creation to sink or to float,  
Crying, Oh dear !

'T was hard times when Israel was wipt without law,  
For lacking their tail of their brick without straw,  
When Moses stretched over his rod so renown'd,  
And Pharaoh's host in the red sea was drown'd,  
Crying, Oh dear !

'T was hard times when Jesus was nailed to the cross,  
And earth mourned with earthquakes at such a great loss,  
While wicked men trembled, with scarcely a hope,  
And new mountains rose, and did cover them up,  
Crying, Oh dear !

'T was hard times when *Boggs* told *Missouri* to go  
And take every Mormon's life, whether or no !  
Then some groaned in prison, and some died in blood,  
And all from Missouri were driven abroad,  
Crying, Oh dear !

So up and be ready, for vengeance is near,  
As God, all the prayers of the righteous will hear,  
And hard times will come at the Saviour's return,  
For all the ungodly with fire must burn,  
Crying, Oh dear !



## AN ADDRESS.

BY A MINISTER OF THE CHURCH OF JESUS CHRIST OF  
LATTER-DAY SAINTS.

TO THE PEOPLE OF THE UNITED STATES.

*Friends and Fellow-Christians :—*

AWARE of the anxiety of the public mind in relation to the faith and principles of our society, and of the many erroneous notions which are abroad concerning them, and which are calculated to prejudice the mind before we can obtain a hearing, we cheerfully offer this address, in order to give some information of our real principles, and hope it will be perused in the spirit of candour in which it is written.

The “LATTER-DAY SAINTS” believe in the true and living God, and in Jesus Christ, the Son of God, who was crucified according to the Scriptures, and who rose from the dead the third day, and is now seated at the right hand of God as a mediator.

We also believe in the Holy Scriptures of the prophets and apostles, as being profitable for doctrine, reproof, correction, and instruction in righteousness, &c.; and that all mysticism or private interpretation of them ought to be done away. The Scriptures should be taught, understood, and practised in their most plain, simple, easy, and literal sense, according to the common laws and usages of the language in which they stand—according to the legitimate meaning of words and sentences, precisely the same as if found in any other book.

Words are but signs of ideas; and if the Deity would communicate ideas to mankind by words, he must of necessity do it according to the laws of the language; otherwise the communication would be unintelligible or indefinite, and therefore unprofitable. The prophetic and doctrinal writings contained in the Bible are mostly adapted to the capacities of the simple and unlearned—to the common sense of the people. They are designed to be understood and practised, without which no one can profit by them.

The gospel dispensation revealed and established *one* Lord, *one* faith, *one* baptism *one* Holy Spirit: in short, *one* system of religion, *one* church, or assembly of worshippers, united in their doctrine, and built upon the TRUTH, and all bearing the general name of SAINTS. God is not the author of jarring and discordant systems. HIS KINGDOM IS NOT DIVIDED AGAINST ITSELF: and for this reason we have no confidence in the sects, parties, systems, doctrines, creeds, commandments, traditions, precepts, and teachings of modern times, so far as they are at variance with each other, and contrary to the Scriptures of truth. We have, therefore, withdrawn from all these systems of

error and delusion, and have endeavoured to restore the ancient doctrine and faith which was once delivered to the saints, and to build society upon the truth in its purity and fulness, hoping thereby to enjoy the peculiar gifts and blessings, which were so abundantly bestowed upon the church in ancient times.

In saying this, we do not call in question the morality, the sincerity, or the spiritual enjoyment of individuals belonging to any religious system. On the contrary, we feel assured that there are many sincere and zealous persons in every denomination.

But if any prefer their own doctrines to those which we consider to be true, and we cannot by fair reason and scriptural argument convince them of the correctness of ours, we wish them to have the privilege of enjoying their religious rights unmolested. We have no disposition to persecute them.

We hold it as the duty of all men to believe the Gospel, to repent of their sins, and to be immersed in water in the name of Jesus Christ, FOR REMISSION OF SINS. And we hold, that all who do this in a proper manner, and under proper authority, are legally entitled to the remission of sins, and to the gift of the Holy Ghost, according to the Scriptures. Now, faith and repentance go before baptism, as a necessary qualification; and, therefore, infant baptism is of no use. All penitent believers should be baptized with the faith and expectation of receiving remission of sins and the gift of the Holy Ghost, as much so as Naaman the Syrian washed seven times in Jordan with the expectation of being healed of his leprosy; or as much so as the Israelites sounded the trumpets around the walls of Jericho, with the expectation of their being thrown down; for the same God who attached a promise to the performance in these cases, has attached a promise to the conditions of the Gospel. (See Acts, chap. 2d.)

But now, concerning authority in the administrator. When a minister from France comes to our Government to do business as an ambassador, he must be commissioned by his Government, or all his transactions will be null and void, and France would never fulfil any promise which he might make in her name, however sincere our nation might be in believing him sent.

And so it is with the ambassador of Christ. He must be specially sent, or commissioned to minister in his name, or all his baptizing and other ordinances will be null and void, so as never to entitle the candidate to remission of sins and the gift of the Holy Ghost, according to promise.

The "Latter-day Saints," after immersion, lay on hands in the name of Jesus Christ, for the gift of the Holy Ghost, according to the ancient pattern. They are then considered saints, or members of the church of Christ, in full fellowship and communion. They are then taught to observe all things which are required or commanded by Christ and his apostles,—such as meeting together often

to sing and pray, to exhort, to testify, to prophesy, to speak with tongues, to interpret, to relate their visions, revelations, &c.; and, in short, to edify and perfect each other by a free exercise of all the gifts of God, as set in order among the ancient churches. We also teach them to walk in all the ordinances of God blameless, such as the partaking of bread and wine, in remembrance of his broken body and shed blood, on the first day of the week; and also to send for the elders of the church when any of them are sick, that they may pray for them, and lay their hands on them in the name of Jesus, or annoint them with oil in the name of the Lord, that they may be healed according to the Scriptures. We also teach them to abstain from all immorality; such as injustice, pride, vanity, dishonesty evil-speaking, falsehood, hatred, envy, avarice, intemperance, adultery, fornication, lasciviousness, &c.; and to practice all the virtues—such as love to God and good will to man, brotherly kindness, charity, temperance, industry, &c. He that has two coats let him impart to him that has none, and he that has food let him do likewise; but he who will not work, neither shall he eat. In short, we teach them to do all the good in their power—to visit the widow and the fatherless in their affliction, and to keep themselves unspotted from the world.

As to the fulfilment of prophecy, we believe in the great restoration of Israel, and the rebuilding of Jerusalem, in Palestine, and that, when that time comes, the Saviour will come in the clouds of heaven, and all the saints with him; that the dead in Christ will rise to meet him; and that he will destroy the wicked by the brightness of his coming, and bring the whole earth under his own dominion, and put it into the possession of the saints, when their will be a reign of universal peace for one thousand years, after which comes the resurrection of the wicked and the last judgment.

As to the signs of the times, we believe that the gathering of Israel and the second advent of Messiah, with all the great events connected therewith, are near at hand. That it is time for the saints to gather together, and prepare for the same.

Having given this brief sketch of our faith and principles thus far, the enquiry may arise, whether we believe in any other writings or books besides the Bible? to which we reply in the affirmative; for, like all other Christians, we believe in every true book within our knowledge, whether on science, history, or religion. We have implicit confidence in the “Book of Mormon,” not, however, as a new Bible to exclude the old, as some have falsely represented. We consider the “Book of Mormon” as a historical and religious record, written in ancient times by a branch of the house of Israel, who peopled America, and from whom the Indians are descended. The “Book of Mormon” corroborates and confirms the truth of the Scriptures, by showing that the same principles were revealed and enjoyed in a country and among a people far remote from the scenes where the Jewish Bible was written.

Suppose a traveller should find in China, in the East Indies, or in America, or New Holland, a historical record, handed down for thousands of years, or deposited in their sacred archives, or amongst their sepulchral ruins, or their monuments of antiquity—and in this record should be found the principles of eternal truth, revealed to that nation, and agreeing with the revelations and principles contained in the Jewish records. Or suppose, for instance, when the ten tribes of Israel are discovered, preparatory to their return to Palestine, a record should be found among them, giving their history from the time they were carried captive by Salmanezar, King of Assyria, and this record should be interspersed with prophecies and doctrine, as revealed among them since their captivity. Would it be anything incredible or injurious in its nature, or anything against the truths revealed in the Jewish records? Certainly not. So far from this, it would be hailed by every lover of truth as a most interesting and important discovery. Its light would be hailed as a new era in the history of the great events of modern times.

And similar in its nature is the Book of Mormon. It opens the events of ancient America. It pours a flood of light upon the world on subjects before concealed—upon the history of a nation whose remnants have long since dwindled to insignificance in midnight darkness, and whose former greatness was lost in oblivion, or only known by the remains of cities, palaces, temples, aqueducts, monuments, towers, fortifications, unintelligible inscriptions, sepulchres, and bones. The slumber of ages has now been broken. The dark curtain of the past has been rolled up. The veil of obscurity has been removed as it regards the world called *new*. The ancient events of America now stand revealed in the broad light of history, as far back, at least, as the first peopling of the continent after the flood. This discovery will yet be hailed among all nations as among the most glorious events of the latter times, and as one of the principal means of overwhelming the earth with knowledge. But, why then, is it so much opposed and neglected at the present time? Why do prisoners groan in chains, and martyrs bleed in its promulgation to the world? Answer,—Upon the same principal that a Messiah was crucified, a Stephen stoned, a James slain, a Paul beheaded, a Peter crucified, a John banished, a Rogers burned, a Columbus neglected, ridiculed, and envied, a Newton counted mad, and a Fulton laughed to scorn. In short it is **BECAUSE THEY KNOW NOT WHAT IT IS.**

If the people wish further information, our Elders are now in various parts of the country, and would gladly preach the gospel in its ancient fulness, wherever doors are open, and opportunity presents. All invitations for preaching will be kindly received by them, and attended to as far as possible.

We have published a variety of books and pamphlets, which illustrate more clearly, at length, our views and doctrines, and among which may be found:—

THE BOOK OF MORMON,—THE VOICE OF WARNING,  
 THE HISTORY OF THE PERSECUTION IN MISSOURI,  
 THE MILLENAIL STAR,—THE GOSPEL REFLECTOR,  
 BOOK OF DOCTRINE AND COVENANTS,—HYMN BOOK,  
 P. P. PRATT'S REPLY TO LA ROY SUNDERLAND,  
 FACTS IN RELATION TO THE LATE DISCOVERY OF ANCIENT  
 AMERICAN RECORDS.

AN APPEAL TO THE AMERICAN PEOPLE,

THE TIMES AND SEASONS; a semi-monthly periodical, now published at Nauvoo, Illinois, on the first and fifteenth of each month, at two dollars per year, and several other works on various subjects.

Further information concerning our Books, or our principles of faith and doctrine, may be obtained at our meetings.

In the City of New York our meetings are held at NATIONAL HALL in Canal-Street, a few doors east of Broadway, every Sabbath day, at half-past ten—at three—and at half-past seven o'clock. In the city of Philadelphia, opposite *Third Street Hall*, every Sabbath day, at 10½ o'clock, A. M., 2½ and 7 P. M., and on every Thursday at 7 o'clock P. M. The public are respectfully invited to meet with us, examine our principles, and judge according to truth and righteousness.

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## ON MARRIAGE.

### BOOK OF COVENANTS, SECTION CI.

“Inasmuch as this church of Christ has been reproached with the crime of fornication and polygamy: we declare that we believe, that one man should have one wife; and one woman, but one husband, except in case of death, when either is at liberty to marry again.”

“Marriage should be celebrated with prayer and thanksgiving; and at the solemnization, the persons to be married, standing together, the man on the right, and the woman on the left, shall be addressed, by the person officiating, as he shall be directed by the Holy Spirit; and if there be no legal objections, he shall say, calling each by their names: ‘You both mutually agree to be each other’s companion, husband and wife, observing the legal rights belonging to this condition; that is, keeping yourselves wholly for each other, and from all others, during your lives.’ And when they have answered ‘Yes,’ he shall pronounce them ‘husband and wife’ in the name of the Lord Jesus Christ, and by virtue of the laws of the country and authority vested in him: ‘may God add his blessings and keep you to fulfill your covenants from henceforth and forever. Amen.’”